

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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FERRIS'S "UTAH AND THE MORMONS" WEIGHED IN THE BALANCES.

Benjamin G. Ferris, late Secretary of State for Utah, has given to the world his views of *Utah and the Mormons*. Throughout his whole work of 347 octavo pages, I cannot find a single open, manly testimony of virtue in the "Mormons," or in their religion, excepting an acknowledgment of "polite and kind attentions" on the part of a few individuals, and "friendly courtesy" on the part of the people of G.S.L. City generally, a concession which the commonest courtesies of society could not fail to exact.

The Book of Mormon, without doubt, was founded on Solomon Spaulding's *Manuscript Found*. A "combination of cunning and sensuality" formed the character of Joseph Smith, "the latter quality, indeed," eventually becoming "the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship. Out of such a character the doctrines and practices of polygamy legitimately grew. Of course "Joseph Smith was no martyr"—his death was merely "a political mistake." Furthermore, "it is a misnomer to say that the Mormons have been persecuted on account of their religion." So far from that, "religious persecution does not belong to the American mind." The fact is, "aside from constitutional and statutory protection, all forms and creeds are tolerated, however ridiculous and absurd, provided their practical ultimatum do not interfere with the rights of others." But here is the grand difficulty—"Mormonism;

unhappily, furnishes a justification to the conscience of the fanatical believer for the commission of all the crimes which have been charged to its account." But why were not "Mormon" criminals brought to justice? Ah, gentle reader, you little know the complexion of a "Mormon" community, or you would not ask that simple question. The "Mormons" were decided criminals, and ought to have received condign punishment, but they were sharp enough to evade justice—they were too cunning to be caught. "A community like that at Nauvoo possessed almost unlimited facilities for the concealment of crime, in the first instance, and, in the end, for screening the detected offender from justice." A criminal, or missing property, might be traced to the precincts of Nauvoo, but there fairly land commenced—further search was hopeless, the pursuer was baffled and bewildered at every step, and had eventually to return sorely disappointed—"once within its territory, and further trace would be lost: it was then as fruitless a task as hunting Indians in the everglades of Florida without the aid of bloodhounds." There might have been "cases of individual wrong" in the "break-up of Nauvoo," as such cases "will always occur in civil commotions." But "the original causes of the trouble are to be found in the Mormon system itself,—in its arrogant religious pretensions, its reeking licentiousness, and its general licence to plunder the goods, and trample upon the rights of

all 'Gentile' communities with which it may happen to be in contact." And the "Mormons" should not "complain that, in making war upon the social morality, and the civil and religious institutions of the country, they have not only lost the battle, but come out of the contest with diminished resources."

The raising of the "Mormon Battalion," of 500 men, for the Mexican war, while the Church lay in the wilderness of Iowa, must not be considered a sacrifice, nor an exhibition of patriotism and loyalty, but was a boon to the Saints, as it led them in a direction they wished to go, and brought the Church a bounty of some 20,000 dollars, which "more than counterbalanced the inconvenience arising from the absence of that number of men." The exode from Nauvoo to Great Salt Lake Valley, though effected in an "admirable manner," was comparatively an easy task. The people of Utah are not worthy of so much renown for industry and enterprise as they have received, for they have accomplished no more than what any similar number of Americans could do.

As may be expected the degradation of Utah is deep and abiding. The most "frightful licentiousness" prevails, as the necessary consequence of a plurality of wives. "The pollution of the Latter-day polygamist is thorough and complete, mind and body. There is no degree of profanity and blasphemy that he cannot compass with the coolness of an every-day occupation. Everything sacred which he breathes upon or touches, is profaned and polluted, from the throne of the Eternal to the family altar, around which are usually garnered all the hopes and joys of Christian minds. All his doctrines are base literalism and materialism—all his joys are carnal and selfish." We may shortly expect Utah to be destroyed by fire from heaven like Sodom and Gomorrah, for, if Mr. Ferris's charge be true, she certainly deserves it. Only to think of common decency being all but a stranger at Salt Lake! "Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields." The wives in Utah are certainly objects of special commiseration—"A wife, in Utah, cannot live out half her days." The effects of polygamy are pursued to a grand climax—"In every

instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comfort, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half starved young wolves. It is hate, strife, and wretchedness, through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind. The husband, under the domestic discord and gross indulgence, loses his energy, becomes discouraged, sinks into the bloated, vulgar debauchee, and affords a capital illustration of the truth, that 'our pleasant vices are made the whips to scourge us.' A most inviting picture, surely! Felony and murder are also winked at and abetted by the authorities of the Church.

Salt Lake Valley is very unhealthy, and a "frightful degree of sickness and mortality prevails," the children, through the "gross sensuality and carelessness" of the parents, being the chief sufferers. Mr. Ferris has very industriously gathered up divers stories, and "amusing scenes," similar to the lowest of those which pass, in Christian communities, under the category of "scandal." He speaks of the dissensions, and the decrease of population, that prevail at Salt Lake; and concludes by showing that the Saints have begun to "decline and fall," are fast hastening to decay, and "must gradually sink away and become lost in a better population."

Such are the staple contents of *Utah and the Mormons*. Now it is really too bad that the world should be called upon to believe that the people of Utah are so utterly and irreclaimably degraded as is above represented. Such a one-sided report—all worse and no better, like the

negro's wife, defeats the intentions of the author, and consequently requires no systematic and literal refutation. To undertake to do such a thing would be wasting labour and time. He who can believe Mr. Ferris's work must possess a very obtuse and unreflecting mind. Were it not that many editors are publishing extracts from *Utah and the Mormons*, and that there are hundreds and thousands of honest people in this country, who have heard nothing on the other side of the question, and who consequently might be led to erroneous conclusions respecting the Latter-day Saints, the work would, most likely, never have been noticed in the *Star*. But, for the information and benefit of such persons, I have given above a short description of Mr. Ferris's book. If they wish for a further acquaintance with that work, they can procure it for themselves. Meanwhile I will introduce Mr. Ferris's testimony into one scale of the balances, and, without any misgivings as to the result, introduce into the other scale, from various sources, perhaps quite as respectable as the Ex-Secretary of Utah, the following testimony, concluding with the sensible observations of a lady who has proven for herself the practical workings of that system which Mr. Ferris denominates the "crowning trait of Mormonism," and which "has proved to be the Pandora's box from which these troublesome plagues have gone forth on their errand of mischief"—

"My dear Sir—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true."—*His Excellency Millard Fillmore, President of the United States, to Colonel T. L. Kane.*

"My dear Sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, which I made you

prior to his appointment. I am willing to say I volunteered to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge. . . . Meanwhile, I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority."—*Colonel T. L. Kane to his Excellency President Millard Fillmore.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry which we have described could not characterize a debauched and licentious people."—*Edinburgh Review.*

"It certainly argued a high tone of morals, and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection from midnight molestation other than a wagon-cover of linen and the ægis of the law."—*Captain Stansbury's Expedition to Great Salt Lake.*

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. . . . So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous."—*Ibid.*

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged to the invasion of individual rights by the spiritual elders. Nothing

can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred, and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called "*sealing*," it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilized world. The recent acquittal of a Mormon elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid.*

"We can only say that all marriage relations that came under our notice were most purely correct in appearance; and that all wives in Utah showed a devotion and alacrity in domestic affairs and family duties, that would promote the harmony of the world, and make many a heavy heart beat for joy, if universal."—*Lieut. Gunnison's History of the Mormons.*

"The cheerful happy faces—the self-satisfied countenances—the cordial salutation of brother or sister on all occasions of address—the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying their domestic tasks, give an impression of a happy society in the vales of Deseret."—*Ibid.*

"The plurality system, as it is called here (or polygamy, in fact,) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. . . . From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal

population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*L. H. Read, United States Chief Justice for the Territory of Utah.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or agapemone of rogues and dupes—a haunt of hypocrisy and beastly licentiousness—Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*New York Herald.*

"Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants; but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister has been injured, to kill the seducer."—*Ibid.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the public were remarkably pure, and that the Mormon

women were above all blame"—*Frederica Bremer's Homes of the New World*.

The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy."—*H. C. Lee, of Milwaukee Wisconsin*.

"I have not yet heard the single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane*.

"I have been annoyed by comments this hastily written discourse has elicited: well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities."—*Ibid*.

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their characters as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."—*Ibid*.

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of

the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid*.

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. . . . He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious; honest, aspiring, ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. . . . Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism."—*Dr. Bourne*.

"The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Killenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism."—*St. Louis Intelligencer*.

"For instance, I have (as you see, in

all good conscience, founded on the word of God) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy

women, and that my husband is a good and worthy man: one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, goodwill, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the legislative council of this territory."—*Mrs. Belinda Marden Pratt.*
JOHN JAKUES.

TOUR OF PRESIDENT BRIGHAM YOUNG IN THE UTAH SETTLEMENTS— PEACE WITH THE INDIANS.

Brother Franklin D. Richards—In consequence of the peculiar change of weather, and the high water in the Provo, I did not succeed in writing you by the 1st of May mail.

President Young started from here on Thursday, May 4th, and drove to Union, South Cottonwood. I remained at home till Monday morning the 8th, on account of father's sickness; but as he then appeared better, I took the stage, and arrived at Provo in the evening. I overtook the President at Payson on Tuesday evening. Brother A. J. Stewart harnessed a pair of two year old colts off the range, to a dilapidated carriage, and very kindly carried me in the President's company to Iron County and back again, the only inconvenience being, that the carriage was only wide enough for me to sleep in alone; and as we slept together it made our lodgings rather narrow for our comfort.

At Nephi the brethren displayed their flag, gathered together in their new school-house, and heard a lecture. It was not George A. who told them to build a wall twelve feet high and six feet thick around their little city; but it was the President.

Took leave next morning, and visited General Walker, the Utah Chief. I am

Great Salt Lake City, June 21, 1854.

not much acquainted with Indian doings; but he seemed to me to be *sulky*—said he had lost his heart, and could not talk—his heart was dead in him. Finally, President Young succeeded in waking up the old tiger to pretty good advantage: while almost every one thought the prospect was *war*, *peace* was made, and the company proceeded to the Sevier River, where Walker joined us, escorted by Captain Squash and Grosepine. Squash takes a little exception to his name, which was given him by Colonel Conover in the first Utah War. He says "Squash means something good to eat—my name is *Wash-ear*." He is one of the bravest of warriors, and the most adventurous cattle and horse thief among the Indians. The river [Sevier] was swimming, and we made a raft; all crossed over in about four hours—about forty waggons—and remained at Fillmore over Sunday. The President preached, and directed them to build a wall twelve feet high and six feet thick round their city.

We arrived at Parowan on the 17th. The President met with the authorities of the place in Council in the evening, and Elders John Taylor and Joseph Young preached in the Tabernacle. The Presi-

dent spoke in high terms of the manner in which the brethren had obeyed the General Orders, and managed their relations with the Indians, many of whom were at work for the Saints.

On Thursday the 18th the company started for Cedar City. I remained at Parowan with my family, attending one meeting, while the company were gone south, whom I met at Cedar on their return from Harmony on Sunday. Attended meeting there: the President spoke very highly of the place, and said the people had exceeded all other settlements in the amount of their improvements as compared with their time and facilities. Their large new field is stockaded with cedar and pine pickets, making it almost a fort. The city is surrounded by a wall eight feet high, which is to be increased in height and thickness. The company arrived at Nephi City, on their return, on the 26th, and next morning I made my way direct to Provo, while the company started to explore a new route to this city, west of Utah Lake, as you will see by the following extract from Elder Bullock's Journal—

"At 9 10, A.M., the camp started on their back track, and went 1½ miles, then took a westerly course, passing over three ridges of mountains, and came to a halt for the night on Kimball's Creek, having travelled 20½ miles, being decidedly the roughest part of the journey.

"May 28th. Camp started at 7 A.M., taking a northerly course, travelled along the western side of the Utah Lake for several miles before we could find a suitable place for a noon halt, the banks of the Lake being fringed several rods wide with cane and tall grass. After staying a couple of hours, resumed journey by the side of the Lake, and came to a halt opposite Pelican point at 6½ P.M., having travelled 34½ miles. Saw many pelicans, swans, blue cranes, geese, and other water fowls. Some parts of the road very rocky and rough.

"May 29th. Violent wind, rain and snow all night—the mountains and high lands all covered with white, and the waves on the lake foaming and boiling, being a miniature resemblance of the Atlantic Ocean in a storm, the billows being capped with white. Camp started at 6 20, A.M., with a cold wind and snow in their faces. Arrived at Lehi City at 8 30, A.M., and took shelter with the in-

habitants from the 'pelting of the pitiless storm,' which continued, with very slight intermissions all day. At four P.M., the inhabitants congregated in the school house, when Elders Woodruff and Kimball addressed the people.

"May 30th. The President and his company resumed their journey at 8, A.M., and arrived at his house in G.S.L. City at 2 45, P.M., all in good health and spirits, no accident having occurred to either man or beast, and the President having accomplished all he set out for."

On arriving at Provo on the evening of the 27th, I heard of the death of my father, which occurred on the 23rd instant, as you will have learned by the last mail. As I was thoroughly tired of travelling, I concluded to rest a day. The river Provo was high and dangerous crossing, and the storm of the 29th induced me to remain in winter quarters. I arrived in this city on the evening of the 31st.

The President preached during the trip in Union Fort, Lake City, Pleasant Grove, Provo (twice), Springville, Payson, Nephi, Chicken Creek, Fillmore, Parowan, Cedar and Fort Harmony. He also had a talk with all the Indian Chiefs on the route, namely, the Utahs, Yampah Utes, Timpanogos Utes, Pe-ar-a-wats, Pau-vantes, Pah Utes, and Piedades; visited their homes, made them presents, and gave them good advice. The discourses were reported by Elders Woodruff and Bullock, and are now in the archives of the Historian's Office, being among the best efforts of the President's whole life. His health is better than when he started on the trip.

June 30, 1854.

I have recently visited your family, in company with my wife, and found them all in fine spirits, and good health.

President Young and Counsellors made a visit on the 9th instant to Farmington, Davis County. He preached two hours and a half, and he said himself that if it was not the best sermon, it was one of the best, he ever preached. Same day in the afternoon he preached in Cherry Settlement.

On the 19th the Presidency, and a party of thirty-five, crossed the Jordan, having to build a bridge to enable them to cross a slough which was caused by the overflowing of the river. Encamped for the night at John Green's, near the cave;

then drove to Tooele City and held a meeting. Here the party was joined by nine others. The company proceeded 7½ miles, and encamped in Shambipp Valley, near the lake of that name.

On the evening of the 20th, they arrived at Cedar Fort in Cedar Valley, 34½ miles from Tooele, having explored and broken a new road the whole distance. The President instructed the Saints there to build their fort and *do as they would be done by*. They number thirty families.

The next day they took the road to Lehi for 6½ miles, and then broke a new road to Herriman's Fort, across the mountains 17 miles, and camped at Jordan Bridge in the evening, having travelled about 110 miles, making a new road of about 50 miles.

Our Conference met on the 27th in the Tabernacle. President Young preached for about two hours in the forenoon, and declared himself *an Apostle of Joseph Smith*. Elder Taylor gave a thrilling relation of the murder of the Prophets in the afternoon, which was enough to raise the stones of the Tabernacle to mutiny.

Next day (28th) Elder Kimball preached in the forenoon. John Smith (son of Hyrum) was chosen Patriarch over the whole Church. Elder Taylor was sent to New York City, accompanied by N. H. Felt. President John Young was sent to the States, and Elder Preston Thomas to Texas, with some others.

The emigrants have been passing since the 2nd instant. Flour ranges from 6 to \$7 per hundred.

William H. Dame, Richard Benson and fifteen others, came from Iron County to attend the Conference. All things were quiet, the Indians attending to their duties, and the prospects good for an ex-

cellent crop. The wall around Parowan was going along rapidly, making the town 112 rods square. They reported all the settlements prospering on the route.

Forty teams are now engaged in hauling large stones for the foundation of *the Temple*, and quite a considerable number of hands engaged in *laying them*.

The *Deseret News* has been issued on Valley made paper, and has given general satisfaction.

A hail storm occurred here on the 13th instant, and damaged some of the early crops; and the bursting of the clouds on the mountains near the city, caused a slight extra edition of Noah's flood in some of our streets, doing considerable damage.

Jack Redding is before the court to-day on the charge of horse stealing. A train of merchandize belonging to Mr. Jones has arrived this day.

Walker and some of his friends became alarmed at the brethren at Nephi walling their city, and requested them to desist until he could send a deputation to Brigham. They did so, and on their return the people re-commenced the wall, and Walker became apparently satisfied, and said if they could not get on with the work, he would turn in with his Utes and help them.

Arrangements are now made, and the programme drawn out, for the celebration of the 4th of July on a grand scale. Ezra T. Benson is expected to start east to meet the emigration. The horse-boat, built at Jordan Bridge, to run on the Lake, for the purpose of carrying cattle to and from the Island, will be launched to-day at 2 P.M.

GEORGE A. SMITH.

The Latter-day Saints' Millennium Star.

SATURDAY, SEPTEMBER 30, 1854.

BOOK OF MORMON—THE TIMES, &c.—Forasmuch as several local and provincial Journals have recently been treating their readers to copious extracts from a book, lately published by a distinguished Secretary of Utah, we have also consented to notice it for two reasons—first, that it might be known there was one professing to be a man who could reside in G. S. L. City a part of one winter, and who was so depraved that he could not discover one substantial virtue in either the Latter-day Saints or their rulers; second, that we might take occasion to introduce to our readers

a few statements of honourable, high-minded gentlemen, who, for themselves it may be said, have had the probity and moral worth to go and discharge the duties which government had honoured them by committing to their performance; with the testimony of other influential individuals. To those who wear green glasses all things appear green, so to him who has an impure vision all he sees will appear as impure. The fruits of this tree prove, by Scripture logic, that it is past bearing, except bitter and corrupt fruit.

The "Spaulding story" has been the chief argument against the divinity of the Book of Mormon, and has followed the Elders to the several nations in which they have established the Church. It was first fabricated by a corrupt man named Hulbert, who had been excommunicated from the Church for adultery; has been the favourite hobby of all who have undertaken to invalidate that sacred Record; and now presents as many different versions as it has been presented in different nations against the truth. Hulbert himself says of the MSS.—"This is a romance purporting to have been translated from the Latin found on twenty-four rolls of parchment in a cave." Mrs. Davidson, Spaulding's widow, says—"Hulbert came here and took it (the manuscript), and said he would get it printed, and let me have half of the profits; afterwards I received a letter, stating that it did not read as they expected and they should not print it." When this falsehood failed to hinder the progress of the truth that had sprung out of the ground, and had been exploded in the vicinity of its origin, it was published abroad in the West, that Sidney Rigdon was the author of the book.

The first edition of the Book of Mormon being published in 1830, Mr. Parley P. Pratt states, that in the autumn of 1830, "I myself had the happiness to present it to him, and then for the first time his eyes beheld the Book of Mormon." Mr. R. was at the time at the head of a respectable congregation, quite a number of whom followed him into the waters of re-baptism, and believed the divine inspiration of that Book. His first interview with the Prophet Joseph was in 1831. According to this edition of the "Story," and Mr. Rigdon's own statements, as well as those of Mr. Pratt's, above quoted, he, Mr. Rigdon, neither knew nor heard of the "Spaulding Story," or the Book of Mormon, till autumn 1830, whereas our opponents published that he wrote it between 1812 and 1814. Nor did he see Joseph Smith till 1831, whereas they say he concocted the whole scheme of the Book of Mormon and "Mormonism" in 1813, when he was a boy living at home with his mother, in Pennsylvania, and Joseph Smith was but eight years of age, residing with his parents in Vermont, nearly one thousand miles distant.

We shall not undertake to follow our opposers through the labyrinth of lies and the dense fog of falsehood with which they have been and are beclouding the visions of many, who otherwise would get a fair glimpse of the capital truths of salvation, which God has revealed to the human family in our own day; nor should we have noticed this matter at all, but that many are newly awakened to consider our doctrines, and who are not aware that these objections have been long since proven false, and their falsity published to the world.

As the rulers of the Jews disproved the resurrection of Jesus by hiring the guard to publish that while they slept, his disciples stole his body away, so clergymen, ministers, judges, lawyers, and editors, have proved by the Spaulding Story that the Book of Mormon is not the word of God, and that Joseph Smith was an impostor. As in those days no man could know the Son except he to whom he was revealed, so now no man can know that the Book of Mormon is the revealed word of God, or that Joseph Smith was a holy Prophet, except by revelation from God. The whole

subject is in heaven's blest keeping, and blessed is he that has faith to obtain of God a testimony of these heavenly truths. It is the fact that so many thousands of her Majesty's subjects have obtained this testimony that causes in the British Isles "no small stir about this way," and, as one of our cotemporaries says, is "creating general interest."

In the *Times* of September 14th, we find reported the trial of a vagrant, before magistrate Bodkin, at the Middlesex Sessions, for disturbing a meeting of the Saints, the result of which was, that the disorderly fellow was required to "enter into a recognizance of £100, with two sureties of £20 each, to come up for judgment if called upon." In a "leader," on the 15th, the writer seems stricken with great consternation that the "Mormons" should be recognized as a religious body, and their assemblies be secured against molestation by virtue of a License which places them, in common with other British subjects, under the Ægis of the Law.

While reading the article, we were impressively reminded of the distress of the jailor when he discovered that an angel had opened the prison door, knocked off Peter's shackles, and left him to enjoy liberty like his fellow men.

As Peter said to him, so we would say to friend *Times*—"We be all here, do thyself no harm." But why should not the L. D. Saints enjoy the same legal benefits as other dissenting worshippers?

They as truly and as stoutly protest against the unscriptural doctrines held by Roman Catholics, as does the established Church. They also conscientiously dissent from various tenets held by the Church of England, which appear to them incompatible with the revealed will of God. This we understand is what constitutes other religious bodies "Protestant Dissenters;" if so, why should not the "Mormons" be entitled to call themselves Protestant Dissenters, and as such to claim rights and privileges as contained in the Statutes for others. Is it because the Latter-day Saints in their public assemblies pray for the long life and peaceful reign of their Sovereign Lady Queen Victoria? or that in the late National Fast they united with all churches throughout the empire in prayer for the success of the British arms in the East? or yet is it because on that occasion they contributed a respectable sum of money toward supporting the orphans and widows of those who are in "the service," that they should be interdicted in their most sacred rights of protection in their religious worship by the Crown.

The same article says—"They proclaim that the Christian dispensation has been superseded by the Mormonite Bible—Christ has been dethroned, and Joe Smith reigns in his place." We are not a little astonished that our learned cotemporary should have fallen into this egregious error, which has arisen, probably, from having sought his information of hostile publications, instead of our own works. More than 30,000 believers in the British Isles, besides a great multitude that no man can number, who habitually attend the Saints' meetings, could have informed the *Times*, that no such absurd and blasphemous sentiment is entertained by them. They believe that Jesus Christ is the Redeemer of the world—that his blood was shed for the remission of their sins, and not for their's only, but for the sins of the whole world. Why should not this redeeming power be made known to the Western world as well as the Eastern? The Book of Mormon informs us that it was, and contains an account of the prominent acts of our Saviour and his Church on the Western Hemisphere, with an ecclesiastical history of the nation; while the Bible contains a similar account of his acts, and the history of that portion of Israel which was on the Eastern Hemisphere. The Book of Mormon is not admitted to the exclusion of the Bible, but both are received in attestation of the great truths of Salvation.

Joseph Smith is esteemed as a Prophet of the Lord Jesus Christ, as was Moses; and in no sense believed in, or received, to the exclusion of the Saviour. The Bible is replete with prophecy, that a "Dispensation of the fulness of times" should be ushered in upon the children of men, in which God will gather from all nations His people; and he has commenced it by disclosing from the earth the Record of the Western world, and giving Joseph Smith a commandment to organize His Church, and send the Gospel to all nations.

The writer further adds—"Their rules of practice—such as the one which provides for a plurality of wives—must certainly disentitle them to the protection of any orderly and decent community."

The doctrine of plurality of wives, with the foregoing objections, makes the sum of the reasons offered why the "Mormons" should not be protected in their peaceful worship; for this, the *Times*, one of the leading Journals of one of the most liberal and powerful nations of our globe, would have from sixty to an hundred thousand loyal *British* subjects excluded from protection in their most sacred of all rights—religious worship. We involuntarily inquire, has the writer had a religious education? Does he believe the doctrines of the Bible? Is he aware that to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," "and of whom, as concerning the flesh, Christ came?" Or has he forgotten that the Twelve Patriarchs were sons of four mothers, the honourable wives of one man? "These did build the House of Israel." Every man that would call himself a son of faithful Abraham must own his father a polygamist. The holy Jesus, whose redeeming blood was shed for the sins of the world, chose for the royal line of his incarnation, a people and family of renowned polygamists, a fact sufficient of itself to thrice hallow the heavenly institution.

Who, then, that would inherit Eternal Life, can wash his hands of that holy ordinance? Who, then, can be a Christian, or a true believer in the Bible, without being himself a polygamist? Echo answers—Who? It is hoped the *Times* will reconsider its opinion of the doctrines of the Saints, and see if a more enlightened view of their faith may not be attained, and itself be thereby rendered more deserving the high prerogative to tone the civil and political views of an enlightened public, at the bar of whose opinion, "Mormonism" stands committed.

FOREIGN INTELLIGENCE—Deseret.—The July mail from Utah, which was due, August 20th, arrived September 13th, bringing Numbers 15, 16, and 17 of *Deseret News*, and letters as late as July 4th. The term of Messrs. Little, Decker, and Hanks' contract for carrying the mail expired in June; and it appears that the new contractors, Messrs. Graw and Reeside, had not so far completed their arrangements, as to make their first trip at the specified time; nor are we informed how the mail was brought, but we conjecture, from information received under date of June 30, that Elders Erastus Snow and Orson Spencer were expected to start for the States in a few days—that they probably brought it as far as Fort Laramie, and perhaps to Independence.

Elder George A. Smith will please accept our thanks for his very replete and interesting correspondence.

Besides the news therein contained, we glean from other sources that, on Friday, June 16, the workmen began to lay the foundation of the Temple, which was to be fifteen feet thick at the bottom, to be carried up eight feet with a uniform slope on each side until it reach the floor of the basement story, where its thickness will be seven feet, which will be maintained to the top of the first story. The rocks used for

this portion of the work are very large, of a redish silicious conglomerate, and weigh about 148 lbs. per cubic foot. This marks another era in the progress of that stupendous work, and will impart a new thrill of pleasure and ambition to the bosoms of all the Saints.

Emigrants commenced to pass through the City for California on the 2nd of June.

The *News* of July 6th, says they had famous doings on the 4th of that month, firing of cannon, processions, reading the Declaration, orations, speeches, toasts, anecdotes, music, public dinners, &c., &c., under the stars and stripes of the glorious Union, gracefully waving in the pure mountain breezes. All the strangers and passing emigrants were invited to participate in the festivities of the occasion.

Messrs. C. Kinkead, J. Needham, J. R. Robbins, L. Stewart, and W. Mac, merchants, had arrived in G.S.L. City, in advance of their several trains of goods from the States, and reported that goods to the amount of a million of dollars were on the road and would soon begin to arrive.

Hen. Elias Smith has been appointed Post Master for G. S. L. City, *vice* Willard Richards deceased.

The wheat harvest commenced July 6, with a prospect of good and plenteous crops of nearly all kinds, notwithstanding the damage which had been sustained from the hail storm on the 13th of June, during which stones are said to have fallen as large as Turkey's eggs.

In Parowan on the 19th of May, Elder John A. West and Miss Betsey Jane Fish were married by Elder George A. Smith; and, in two days after, brother West started on his mission to the Sandwich Islands. Being somewhat acquainted with brother and sister West, and also with *this way of doing*, we extend them our hearty congratulations, and wish them much joy in their union, and also in their reunion after his safe return. Their worthy example of self denial for the salvation of souls must bring lasting honour and substantial joys in the Kingdom of God through keeping their Holy covenants.

Our young brethren and sisters generally will do well to take notice.

ARREST, IMPRISONMENT, TRIAL, LIBERATION, &c., OF ELDERS RISER AND NIELSEN IN HAMBURGH.

Liverpool, September 13, 1854.

President F. D. Richards.

Dear Brother—I arrived at this place from Hamburg at five o'clock on Saturday evening the 9th inst. Believing it would be of interest to your readers, as well as gratifying to myself, I have written the following report of the closing scenes of my mission to Hamburg.

On the 23rd of July I visited the Saints in Boitzenburg. On my return to Hamburg on the evening of the same day, I was informed by one of the brethren, who met me at the rail-road station, that some of the apostates were waiting for me outside, in order to have me arrested by the police. According to his desire, I went

with him by an unusual way, which led out of the station. He then informed me that some of the apostates, with their friends, had broken up the meeting of the Saints that day, by reading a letter from St Louis, filled with all manner of lies about brother Daniel Carn, and the Saints in that city. Brother Nielson had to flee for his life, and hide himself, and I was to have the benefit of a good flogging when I arrived, and then be delivered over to the police.

These circumstances compelled me to leave brother John F. Germer's, where I had been boarding and holding meetings, and go to Altona, to Mr. Thiele's, where I had my card of residence.

On the 30th of July I met with the Saints without being molested.

In the evening of the 2nd of August, I went to Hamburg, to meet again with the Saints at the house of brother Betz. On my arrival I was informed that our enemies were searching for me in the street, and the Saints wished me to go back to Altona immediately, which I consented to do, after counselling them to continue the meeting. I evaded the police, who made many inquiries for me after meeting was over.

On the 6th we partook of the Sacrament together, and I spoke on the principles of eternal life in brother Betz's house, without being molested.

On the 11th we likewise enjoyed another meeting in peace.

On the 13th I went again to Hamburg, to hold a meeting with the Saints, at ten o'clock A.M. I felt heavy and oppressed in spirit, and after opening the meeting by prayer as usual, I took my text, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi., 12. After speaking about half an hour, the police suddenly opened the door, took possession of my books which I had with me, and marched myself and brother Nielsen to the general police office. However, before I left I told the Saints to be quiet, and all would work for the best. On our arrival at the police office they used the most abusive language towards us, accusing us of setting the people in confusion with our doctrine. I told them I would be obliged if they would show me wherein I had said or done anything to disturb the people. I found it of little use to talk while they were in such an excited condition. I therefore called into exercise what patience I had, and said but little.

Brother Nielsen was marched to his boarding place after his things. They took me to Altona, and obtained permission from the police of that place to take my passport and things from Mr. Thiele's. They obtained this permission the morning before they arrested me by giving me a bad character, accusing me of stealing, &c. This was told my friends, by the Altona police, after my arrest. By these means our things were all taken possession of by the Hamburg police.

At two o'clock we were taken to prison and confined in separate rooms. There were in each room seven or eight persons of the most degraded character, and covered with filth and vermin. If this was not Hell, I thought it must be close by. I felt to rejoice that I was counted worthy to suffer for the truth's sake, and felt to forgive my enemies in their ignorance and degradation.

The next day the keeper of the prison took me aside and told me that I would be put in prison for about nine years, where I would not see day light, and remarked—"We will see if your God will deliver you from there." However, the Lord showed me, that same night, that He had something for me to do besides lying in prison.

Mr. Bromberg, the American Consul, visited me on the 15th. He felt to sympathize with me in my condition, and assured me that he would use all his influence to obtain my deliverance as soon as possible. I thanked him for his kindness, and requested him to call and see me again. He assured me that he felt it his duty, as well as a pleasure, to render me all the comfort and assistance in his power.

At eleven o'clock A.M. of the 18th, I was brought before the magistrate, for examination. He asked me how I came to get into such a difficulty. I told him it was for preaching what I knew to be the truth. I took the liberty to tell him how I came in possession of these truths—that I was personally acquainted with Joseph Smith, through whom the Lord had set up His kingdom, and that Joseph and his brother Hyrum were martyrs to the cause of truth, and I knew it. He asked me if I had spoken against the authorities of Hamburg, or the priests. I told him that I had not, and had nothing against them, only that they had not sufficient truth to save and restore them back to their Maker. Consequently the Lord had set up His kingdom according to the predictions of the old Prophets, and it was the duty of all to come into it, and submit to its government and control in the form in which it was organized upon the earth at the present time. He asked me if we believed in a plurality of wives. I answered that after the people were gathered to Zion, and had been taught proper principles, and had reduced them to practice, if the Lord saw fit,

through His servants, to give a man more than one wife, we believed it to be right. He asked me why we did not believe in a plurality of husbands, as well as of wives. I answered that it was not in accordance with the established laws of nature, that it would degenerate mankind, and, instead of multiplying posterity, would increase disease and deformity; that the object of the institution, was the restoration of man, both temporally and spiritually. He asked me why I did not report myself when I came to Hamburg, if I was not afraid that if I did so they would send me off as they did Mr. Carn. I told him that I, as well as my friends, was rather afraid of that. I told him that I knew that the doctrine we preached would do all mankind good, if received and reduced to practice; that, as we had nothing but the truth to offer the people, we ran the risk of being persecuted and put in prison; that I had borne my own expenses from Salt Lake City to Hamburg, and left my family to take care of themselves, that I might teach these heavenly principles. The magistrate inquired if I had not persuaded our members to give me money for my support. I told him that I had not, but had often refused money when offered by them, knowing that they needed it themselves, and what they did give was voluntary. The judge found some fault about brother Carn. I told him that the statements in the letter from St. Louis were false; that a man who had lain in prison for months, and suffered himself and family to be driven about from state to state, and from city to city, and had left his family to go on foreign missions, as he had done, at his own expense, must be a very different character from that which the letter stated him to be. I told the magistrate that I had been acquainted with Mr. Carn for many years, and that I knew him to be a virtuous and high-minded man. The magistrate recorded these things, with many more which I have not room to mention here. I asked liberty for the mission to continue, and told the authorities that, if they rejected me and the mission, they rejected the work of the Lord. After they heard my testimony I was taken back to prison, and brother Nielsen was sent for to be examined.

At two o'clock P.M. of the 18th, Mr. Bromberg visited me again, when he informed me that he had written a letter to

Mr. F. D. Richards of Liverpool, concerning my situation, and that he was visiting the authorities nearly every day.

On this day, also, Mr. Berlin, a ship-merchant, and brother Wegner, went to the police and obtained permission to take us out of the prison where we were confined, to a more comfortable one. At six o'clock in the evening they came, with one of the police and a carriage, and took us both to Winsersbom prison. I was put in a clean room, with a young gentleman who had made some mistake about his passport. He appeared pleased with my company, and informed me he was going to America, but did not know where. I introduced our principles to him, and told him that Zion was the place for the honest to gather to. He seemed to be much pleased with our doctrines.

On the 19th I was brought before the same magistrate, or doctor, as such are called in Hamburg, in connexion with brother Nielsen, a number of the Saints, and seven or eight of our enemies or apostates. Some strangers were also present. By the time our enemies had told all the falsehoods they wanted to about us, the magistrate was tired, and there was but little chance to have our side of the question investigated. But the Saints present testified, that what the others had said was nearly all false, and that I had preached nothing but the truth, and they knew it. I asked the doctor if he would be kind enough to ask all present if they knew anything against my character. So he put the question, and they all answered that they had nothing against me as a man, only against the spiritual doctrine that I and brother Carn had been preaching, which they could not believe, nor carry out.

After being before the doctor about two hours, we marched back to the prison.

On Monday the 21st, brother Nielsen and myself were brought before the doctor again. This time they took particular pains to gather up all our enemies. Most of the Saints were also present. The doctor examined our enemies first, as before, and they all began to talk at once. He commanded them to be still, and to observe order, but it seemed that he could not control them. Some of the Saints wanted to interfere, when they heard them state so many things that never came from brother Carn, nor myself, nor brother

Nielsen. I spoke to the Saints to take it all peaceably, and to let them say all they wanted to say. After this, there was a little order. When they had got through, I asked the doctor to give us a chance of speaking. He replied that it did not particularly depend upon what we taught, but mostly on our preaching without permission, and whether we had persuaded anybody to leave Hamburg and go to Salt Lake—whether we had said anything against the priests or the authorities of Hamburg, or persuaded anybody to give us money, or baptized the people over again. I told the doctor that if that was all he wanted, he, with the rest, had spent a good deal of time for nothing. I gave him to understand that I was a stranger in a strange land, to represent the work of the Lord, and that all I asked of him was, to do as he would wish to be done by under the same circumstances. He finally permitted me to speak. I answered several statements of our enemies concerning our doctrine of marriage, and said that where two had been married together with pure motives, previous to the restoration of the Priesthood and the Gospel of Christ, as recorded in the Scriptures, it was all right; that where there was no law there was no condemnation, where there was much given there was much required, and where there was little given little was required; but that since the Kingdom of God had been set up, it was every one's duty to repent and be baptized again, if they had been once, and be married over again by the Priesthood, which the Lord had bestowed upon His Apostle, Brigham Young, as in the days of Peter. Brother Nielsen testified of my being sent of God, and that I had preached nothing but the truth, that which would save mankind, if received. The Saints likewise testified to the same. I asked the doctor to put to my accusers the same question as he did on the 19th—whether they knew anything against my character. He replied, that he did not think it necessary. I told him that I considered it of great importance. He remarked that if any present knew anything against Mr. Riser's character, they might speak; but no one opened his mouth.

After detaining us about two hours, brother Nielsen and myself were conducted by a policeman back to the prison, into a room to ourselves, according to my request. By this time I had my Bible

and some of Elder Orson Pratt's works sent for; so we passed off the time very agreeably, praying, at the same time, that the Lord might bless Mr. Bromberg, the American consul, and likewise the authorities of Hamburg, that they might deal justice and mercy to us, the Saints, and the mission, and, if consistent with the mind of the Lord, to give liberty to continue the mission. But, in consequence of our dreams in the night, we had very little faith in obtaining liberty for the mission to continue, though we also felt that we had the prayers of the Saints in Germany, as well as in England and elsewhere.

On September 4, brother Nielsen and myself were brought to the courthouse, where we had the pleasure of shaking hands with the Saints, and a great many other friends. By this time, the police, the doctor, and many others, had become friendly. Our enemies had to appear, too, but they seemed very wolfish. However, we expected to receive our discharge, according to promise, but, in consequence of there being so many Saints and others in the courthouse, we were marched back to the prison. The balance remained to hear the decision and sentence—Brothers Berger, Betz, Germer, and Younge, who were summoned to appear this day, as well as on Aug. 19 and 21, were sentenced to two weeks' imprisonment for preaching, and for allowing meetings to be held in their houses; myself and brother Nielsen were to be imprisoned two weeks longer than we had been, and pay all the costs in connexion with the members.

On September 5, about half-past one, we had the privilege of appearing before Mr. Bender, one of the members of the senate, in connexion with Mr. Bromberg, the U. S. consul, and Mr. Berlin. Mr. Bender read the decision of the senate, which was that we were both to be discharged that day, and pay no expenses, except of our boarding and of the police services, and a trifle for getting out of the first prison into a more comfortable one, &c., and for which Mr. Berlin had become responsible. Mr. Bender remarked to me that I had to thank Mr. Bromberg, the U. S. consul, for my deliverance; stating, at the same time, what the original sentence was, and that, in consequence of Mr. Bromberg interceding for me, they had finally consented to release me from the two weeks' imprisonment, and the general expenses. I re-